

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JUNE 15, 1916

NEW SERIES, VOL. XVIII, NO. 24

Pastor Gunter, whose home is in Louisville, Miss., preached in the meeting last week in his church at Ackerman, having Brother Canzoneri to lead the singing. There were three baptized.

A Methodist missionary in Chile says, "The Methodist church (in that country) is seeking to make itself a national church. There is no town in Chile, however small, where there is no church of our denomination." This is astonishing progress which would seem to need some qualification or verification.

The editor is this week in a meeting at Pelahatchie where he is pastor, having with him his own pastor, Zeno Wall, of Clinton. There is no better man to work with than Brother Wall and he knows the gospel and believes that it is God's power unto salvation. The meeting is held under a large tent. Rev. Jos. Canzoneri is leading the singing.

The story is told that once a preacher, speaking in the pulpit about the baptism of Lydia's household, described her husband as a one-legged shoemaker who was unable to support his family, and so Lydia took to selling purple. A Methodist brother was greatly interested and delightedly asked the preacher his source of information. He received the reply that it came from the same source as the statement that Lydia had infant children, namely, imagination.

Who is the oldest Baptist preacher in Mississippi? Clinton has the distinction of including in its membership Dr. Geo. Whitfield, *nomen clarum et honorabile*, now eighty-five years of age. He is one of the most faithful men we have ever known and his zeal for missions knows no abatement in the passing years. Edwards church boasts a deacon who celebrated his eighty-fifth birthday last week, H. K. Austin, Esq. A gray head is a crown of glory when found in the way of righteousness.

An exchange tells of a Unitarian church of the Messiah in New York City, having an adult Bible class in its Sunday School which studies not the Bible, but modern drama. The course takes in Maeterlinck, Rostand, Stevens, Phillips, Synge, the Irish Theater, etc. Why call this a church? Surely there ought to be some limitation to the meaning of words, or being undefined they cease to mean anything at all. The truth and value of doctrines may be accurately measured by their effects on those who hold them. Those who reject the deity of Jesus have ceased to be anchored to the throne of God. "No man cometh unto the Father but by me." "By their fruits ye shall know them."

Bouck White, who was sentenced to thirty days in the penitentiary, New York, for desecrating the American flag, says he learned this his lesson in Union Theological Seminary. Poor Union has several sins justly laid to her charge, but we hardly think this traitorous teaching comes thence. However, we had rather burn the flag of the United States than to question the virgin birth of Jesus or the inspiration of the Bible, or the substitutionary atonement of our Lord. And these sins are laid at their door. There is no place where a clearer note ought to be sounded than in a Bible School. Let us thank God that Southern Baptists have been so generally clear in this.

## THE REAL MOTIVE POWER.

In making an appeal to men to give, Paul is an example to us in putting the matter upon the proper ground. It is often true that the personal influence of the pastor and the weight of his appeal to them will lead men to give their money to a good cause. This is not the proper basis for giving and men ought not to rest on this. No true pastor will be satisfied if men have given even largely to a good cause simply because he has asked them to do it. Paul may have had authority as an apostle and inspired teacher, and the pastor ought to have great influence and weight as a teacher of righteousness, but men much respond to his teaching not because they are blindly led by him as their religious guide, but because they are made to see that what he teaches and preaches is the will of God. So in writing to the Corinthians about the collection, a matter in which he and they are so deeply concerned, he says, "I speak not by way of commandment, but as proving through the earnestness of others the sincerity of your love." He would not make their giving a response to human authority or influence, even though it might be apostolic. The distinction here in the motive of giving is important and vital.

Many a pastor can go and get money for a good cause by going to men personally and asking for it. This may at times be right and necessary, but we are to seek always to establish the habit of giving on better premises. Some men will respond because they don't know how to get out of it; some will give because they do not wish to be thought niggardly and stingy; some because they have great confidence in the pastor's judgment and like him personally; they think they ought to do whatever the pastor asks them to do. They are rather relieved for him to do the thinking and the planning for them and they make him their religious guide and conscience. It is even better to give for any of these motives than not to give at all. But there is a better way, even a more excellent way, the sincerity of your love. The giver gets the highest good out of it only when he does it "unto the Lord, heartily." And this is the only permanent motive for giving.

There may be times many when the example of the "earnestness of others" may be introduced as a secondary motive to help men to get started in the habit of giving, there are times when we need to give the team a "swing" to get them out of a rut and put confidence in themselves by showing how others are doing, but we must come back at last and always to the motive of the love of Christ, and love to Christ. "For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might become rich." The head waters of grace are in the heart and throne of God; the stream of beneficence that starts all the electrical dynamos into activity, along its course is the Love of Christ. "The love of Christ grips me for me thus judge that if One died for all, then all died, and He died, for all that they who live should no longer live unto themselves but unto Him who for them died and rose again." The giving that does not spring from this is short lived and fall short of its end to glorify God and reach the heart of a needy world.

Again there is a very real danger to those

who speak thus, or listen with approval to one who thus speaks. It is possible to approve a truth without possessing it or being possessed by it. There is grave reason to fear that some who condemn secondary motives in giving and speak with unction about the primary motive of the love of God, may be deluding and satisfying themselves by approving the true motive and show no evidence of being controlled by it. If we have the motive within it will be evidenced by the giving itself which is outward and visible. Power is always invisible but the effects are always visible. And so Paul says, "But now complete the doing also, that as there was the readiness to will, so there may be the completion also out of your ability. He who works in us to will, also works in us to do. The true motive will not spend time in criticising others, nor in making excuses for itself, but will bring results in actual sacrificial and joyous giving.

The church at Newton called Brother Robertson, of Alabama, and he will probably accept.

The Republican Convention in Chicago, as our readers are already informed, nominated Mr. Hughes for the presidency. Mr. Hughes is a prominent Baptist, son of a Baptist minister, who made a good record as governor of New York and was afterward appointed to the Supreme Court of the United States as one of the judges. It has looked for some time that he was to be their candidate although he had declined to present himself for the position. He will doubtless poll a full Republican vote, though the Progressives will hardly support him. Mr. Hughes will not develop any strength in this part of the country and unless there can be some combination formed with the Progressives, he will stand but little chance of election. However, if we should fail to get a Presbyterian Democrat, we will try to be satisfied with a Republican Baptist.

It is still here that the Lord makes the wrath of man to praise him. A missionary in Japan says that faith in God is being awakened and strengthened by the events of the war. "It is," he says, "as if God were showing Himself more plainly before the eyes of men and teaching that first lesson of His righteousness that 'the wages of sin is death' for men and nations. To many it seems that the God who wrought in ancient days among the nations, about whom the Bible tells us, is working today to manifest His judgments in the earth. He is a God of righteousness and not merely of material civilization who supplies physical luxuries for an ease-loving generation. This is a good time to read the prophecies of Isaiah. From beginning to end it is full of instruction to the 'crown of pride of the drunkards of Ephraim,' who recline on ivory couches, in palaces of marble, whose strength is to sit still, who revel in the sound of viol and harp and swill from full bowls. It is also full of comfort for those who look for the deliverance of Zion, the purging of Jerusalem, those who love righteousness more than ease, and the kingdom of God more than the pleasures of this world. It may be that for all this His arm is stretched out still. God is not yet done.



JULY 2-9

## BLUE MOUNTAIN ENCAMPMENT

JULY 2-9

The North Mississippi Baptist Encampment will be held at Blue Mountain, July 2-9.

The Sunday School Normal classes will meet each morning under the direction of J. E. Byrd, of Mississippi, and Dr. P. E. Burroughs, of Nashville, Tenn.

The training for primary Sunday School work will be under Mrs. Minnie Brown.

The B. Y. P. U. training classes will be in the hands of Edgar Holcomb, of Mississippi, and J. B. Moseley, of Louisiana.

The Foreign Mission Board has selected Rev. George Connery to teach the mission study classes.

The classes in woman's work will be provided for by Mrs. Lily W. Riley and Miss Margaret Lackey.

There will be a series of Bible lectures by Dr. J. I. Ayers and a personal workers' class led

by Rev. J. W. Hickerson, of the Home Board evangelistic force.

Mrs. Jennie M. Hardy will have the story telling work.

The singing will be led by Mr. and Mrs. I. E. Reynolds, of the Southwestern Baptist Theological Seminary.

Sunday, July 2—Model Sunday School, Model B. Y. P. U. Song Services. Sermons by Dr. J. I. Ayers and Dr. P. E. Burroughs.

Monday, July 3—Woman's Day. Addresses by Mrs. Lily W. Riley, Miss Margaret Lackey, Miss Mallory, Mrs. Janie L. Graves and others.

Tuesday, July 4—Temperance Day. Addresses by Senator W. M. Whittington and Senator L. C. Franklin, Rev. T. J. Bailey, presiding. Lecture by Dr. Ayers.

Wednesday, July 5—Mission Day. Addresses by Rev. J. P. Harrington, Rev. J. B. Lawrence, Rev. J. Franklin Ray, of Japan.

Thursday, July 6—Addresses by Dr. F. C. McConnell, Atlanta, Ga. Lecture by Dr. J. I. Ayers.

Friday, July 7—Addresses by Dr. F. C. McConnell. Lecture by Dr. Ayers.

Saturday, July 8—Addresses by Dr. McConnell. Sunday, July 9—Sermons by Dr. McConnell. Lectures by Dr. Ayers.

Classes every morning. Song services every morning and evening, led by Mr. and Mrs. Reynolds.

Afternoons for special lectures, special conferences, athletics, social life, etc.

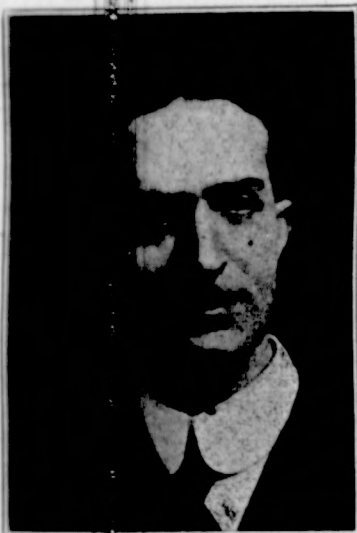
Come, learn, rest and get inspiration!

COMMITTEE.

JULY 23-30

## HATTIESBURG ENCAMPMENT

JULY 23-30



DR. H. A. PORTER,  
Atlanta, Ga.

Through the kindness of Secretary McCullough, we present the likenesses of Dr. Kerr Boyce Tupper, D. D., LL. D., of Philadelphia, Pa., and of Dr. Henry Alfred Porter, of Atlanta, Ga. The former will be here during the entire Hattiesburg encampment week, appearing at the sunset services each evening through Friday and appearing at 11 a. m. and 8 p. m. on Saturday and Sunday, July 29 and 30. Dr. Porter will speak at 11 a. m. and 8 p. m., beginning Tuesday and continuing through Friday. Dr. Edwin M. Poteat will speak at 11 a. m. and 8 p. m. on Sunday and Monday, July 23 and 24.

## HATTIESBURG ENCAMPMENT PROGRAM.

The program for the encampment has been received. That is a great program. I congratulate the committee. It is the best we have ever had. I am doing my best to have more of our young people there than any other church

outside of Hattiesburg. We are coming, look out for us.

I am to teach the book "Winning to Christ." I want a large class to finish the book. We can do it by doing two things. First, get the book right away and study it. Second, take three chapters for a lesson each day.

That will be doing business but we can do it. Let those interested send to the Baptist Record and get the book; price fifty cents in cloth, thirty-five cents in paper binding; and go at it.

I am, yours for a greater encampment.

E. D. SOLOMON.

## A MARRIAGE AMONG THE SEMINOLES

A. J. Holt, in Baptist World.

So far as I can ascertain the first marriage ceremony ever performed among the Seminoles, I celebrated shortly after my arrival among them. A deacon of the church said that his daughter was going to marry the right way. So a marriage was arranged for in the new church house. An immense crowd had gathered. When the time came, the bridegroom had not put in his appearance. A self-appointed committee of "young bucks" went out to search for him. He was found by and by skulking in the woods nearby, and was brought between two young Indians, much as if he had been under arrest. We had quite a hard time to get him to stand up beside his bride. That Indian girl was all right. She was clothed in a bright calico dress, with new moccasins on and a red handkerchief around her head. She stood up without trouble. The ceremony had to be interpreted to them. When I came to asking the man if he would take the woman to be his wife, he was silent as the grave. The second time it was interpreted to him and he was told that he should say, "Yes." Still he was silent. The congregation was all on tiptoe of excitement; the interpreter felt his importance. He told that fellow that if he did not say "Yes," he should not have the girl. Then sullenly he blurted out "Ho," which means yes. They were married without further difficulty, for the girl said "Ho" readily and sweetly. So soon as it was over that bridegroom gave about three bounds and cleared the door and took to the woods. The bride did not seem to think there was anything wrong



DR. K. B. TUPPER, D. D., LL. D.  
Philadelphia, Pa.

about that and quietly returned home with her father and mother.

The Anti-Saloon League of Mississippi held a meeting in Jackson on last Sunday afternoon at which four eminent speakers from other states made addresses. We have asked Captain W. T. Ratliff, of Raymond, who, as always, took a prominent part in the meeting, to write about the results obtained.

Nearly a million dollars is to be spent in Washington county for good roads, over half a million in Yazoo county and about a quarter of a million in Tate county. The good roads idea is contagious everywhere.

Rev. J. R. Kyzar filled the pulpit of the Newton church Sunday. The saints at that place requested him to tarry with them for a few more Sabbaths.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

### Foreign Mission Debt Campaign.

On the last day of the convention at Asheville resolutions were passed instructing the Foreign Mission Board to put on a campaign to raise the \$180,000.00 debt by July 22nd.

One hundred thousand dollars of this amount was subscribed at the convention. Enough is to be raised in addition to this to clear the slate, relieving the Foreign Mission Board of the handicap placed upon it by the debt.

Immediately after the convention the Foreign Mission Board held a meeting. An account of this meeting is given in a letter from Dr. Love. He says:

"We had a meeting of the Foreign Mission Board on yesterday, together with Richmond pastors, W. M. U. workers, etc. Plans were laid for a vigorous prosecution of the task to raise the entire indebtedness on the Foreign Mission Board. We are asking that you fix your standard for Mississippi on a basis of \$5,000. Of this amount there was pledged at the convention \$280."

### The Executive Committee Approves.

At a meeting of the Executive Committee of the Convention Board on June 6th, the following resolutions were passed approving the campaign to raise the indebtedness on the Foreign Mission Board and pledging its support:

"Resolved, That the Executive Committee of the Convention Board recommend to the pastors and churches of the State that a special effort be made between now and July 22nd to secure \$5,000 to be applied to the debt on the Foreign Mission Board.

"2. That we instruct the corresponding secretary of this board to take the matter up with the pastors and churches of the State and direct in every way at his command an active and earnest effort to secure the \$5,000.

"3. That this campaign be under the direction of the State Convention Board, and that no special collecting agents be placed in the field, but that we request the Foreign Mission Board to place at the disposal of our secretary such assistance as it may be able to render and that our secretary announce to the pastors that, as far as the Foreign Mission Board may be able to furnish it, he will make engagements with the pastors for such help as they may request, the question of special help being left with the pastors.

"4. That we instruct the secretary to so notify the Foreign Mission Board."

I immediately informed Dr. Love of the action taken by our committee and from him I received the following letter, which shows how the campaign is going.

"I have yours of June 6th and thank you heartily for I believe that you will find it easy to raise the \$5,000 in Mississippi. Reports coming in from all over the South indicate such joyful giving as I have never seen during all my secretarial experience. Our people seem to think that this thing is of the Lord and that His Spirit is in it.

I got back last night from my trip on which I started when I saw you in Atlanta. From Atlanta I went to Birmingham, Memphis, Little Rock, Dallas, Kansas City, St. Louis and Louisville. The brethren received me with gracious kindness and I am much encouraged. Texas brethren guaranteed \$36,000, not including the effort by the women; Kentucky guaranteed \$18,800, including the contributions of the women. I am authorized to draw on Dr. Powell for the latter amount when I am sure that the entire \$180,000 is in sight. We must not lose this and other conditional subscriptions. The prospect now is that we shall win. Our people everywhere ought to give in confidence of victory. May the

blessings of our Heavenly Father attend you in all of your work. Pray for us during these special days."

### Every One Added.

I know that in Mississippi our pastors have worked hard and our churches have given liberally, but this is a special crisis that can be met only by a special effort. Therefore, it is earnestly hoped that every pastor will see his way clear to lay the matter before his people and secure from them a freewill offering to this cause. I feel that we are going to raise the amount we are asked for. But we can do this only by every one putting himself into the work. Other states are coming up. Many of them are giving large amounts. Mississippi has never failed to do her share in every undertaking assumed by Southern Baptists, and I feel satisfied that the same loyalty and devotion which has characterized Mississippi in the past will characterize her now. Let us rise up, fellows, in our might and do this thing. The Lord will bless us in the doing of it.

Send all money to this office as usual and be sure to get it in by the 22nd, as the campaign closes on that date. We have five Sundays covering the last half of June and the first of July. During this period every church in the State will hold regular services and, therefore, the matter can be presented to each one and offerings taken.

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### A Noble Gift.

At the Southern Baptist Convention in Asheville a beloved brother of Mississippi gave his watch and a pair of Shetland ponies to be sold and the proceeds applied to the foreign mission debt.

The watch is a fifteen jewel, Elgin movement, and easily should be worth \$25. In giving it, the brother with tears in his eyes remarked that he did not have money to give, but that he would give this watch and that he could wear an "Ingersoll." He needs the watch, and I hope that twenty-five people in Mississippi will send me one dollar each, and just as soon as the \$25 has been received I will announce the fact in The Baptist Record and return to the brother his watch. I will give the first dollar. Who will be the next? You understand that the money goes on the foreign mission debt.

The Shetland ponies are marked exactly alike and they should be sold together. They are easily worth \$150. If you are in need of a pair of Shetland ponies or if you know of any one in need of a pair, and if in addition to securing the ponies you wish to make a handsome contribution to foreign missions, communicate with me.

The brother who made these splendid gifts instructed me not to give his name to the public.

—o—

### Plan of Campaign.

If the resolutions passed by the Executive Committee of the Convention Board you will notice that resolution three reads as follows: "That this campaign be under the direction of the State Convention Board and that no special collecting agents be placed in the field, but that we request the Foreign Mission Board to place at the disposal of our corresponding secretary such assistance as it may be able to render and that our secretary announce to the pastors that, as far as the Foreign Mission Board may be able to furnish it, he will make engagements with the pastors for such help as they may request, the question of special help being left with the pastors."

You will see from this resolution that it is not our purpose to put a number of collecting agents in the field. Not only so, but it is not

our purpose to have the Foreign Mission Board put a number of collecting agents in the field. We feel that the campaign in Mississippi should be carried out by the pastors, that the burden of it should be laid upon their hearts and that they should be called upon to assume whatever part they feel under God they ought assume in this campaign, and to take such collections as they feel they can take without the spur of special agents. Ultimately, the pastor is the man to whom we must look for all progress in mission work, and it shall always be the policy in Mississippi to honor the pastor by looking to him.

It is understood, however, that if any pastor needs or desires assistance that he can secure it by writing to the corresponding secretary, who has been put in charge of the campaign. Whatever assistance we can render we stand ready to give, but in every instance we leave it with the pastor as to whether or not he is to have special help.

### CLARKE MEMORIAL COLLEGE.

#### Our Faculty.

The literary faculty of Clarke Memorial College is as follows:

Prof. J. F. Parkinson, Latin and Greek.

Prof. M. C. Ferguson, Mathematics and Science.

Miss Aletha Bailey, English.

W. H. Sumrall, History and German.

B. Simmons, Bible and Philosophy.

The first three of these are teachers of experience and ability, and wherever they are known, they are appreciated for their work and their characters as well.

W. H. Sumrall is the noted bass singer of the famous Clarke Memorial quartet, and is also a B. A. and M. A. graduate of the college. He is an especial favorite among the old students, and the teaching he has done has shown his ability.

The music department of the college will be in charge of Miss Linda Mai Bridgers, of Raymond, Miss. She is a graduate of Hillman College in both the literary and music departments, and in addition to further study in music in the American Conservatory at Chicago, she has taken special work under competent conservatory teachers. This with her three years of successful experience as a teacher makes her a valuable addition to the faculty.

We had hoped to hold Miss Edna Buchanan, who has done so well in the department of expression, but we find that impossible. However, our patrons may rest assured that the standard of this department shall be preserved. It is our purpose to secure for this position one who is prepared to teach both young men and young ladies.

With the exception of Prof. Parkinson, the faculty will live in the dormitories of the college. We shall eat with the students, play with them, pray with them, and work with them.

We purpose to exercise a wholesome discipline, to make the dormitory life as home-like as possible, to encourage our students to good solid class work, and above all, to lead them as best we can into the development of positive Christian character.

Trust us with a reasonable number of your boys and girls for their academic and early college work, and we shall lay out our lives in an effort to give them the right kind of training.

Yours for service,

BRYAN SIMMONS, President.

Miss Selma Maxville, a Mississippian, who graduated as a trained nurse in St. Louis, was recently appointed a missionary to Burmah by the Northern Baptist women. Many of our young men and young women in the South are applying to be sent as missionaries, but delayed by the debt.

Dr. L. E. Barton has been elected State evangelist by the Baptists of Louisiana. It is not known whether he will accept.



# The Baptist Record

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## EDITORIAL.

### PAUL'S FINANCIAL CAMPAIGN.

We are so accustomed to think of the apostle Paul as a preacher of the gospel, a missionary and evangelist, that he is not often spoken of as a money-raiser or financial manager. But Paul was not a solitary evangelist, he was the head of company of laborers, superintendent of evangelism, or secretary of a mission board. It was a time when one man had to do more than one kind of work, and he not only pushed forward to the evangelizing of the heathen, but he looked backward to the churches which he and others had founded. "The care of all the churches" was upon him. He was not only the receiving and distributing agent of funds for a missionary campaign, but he was a collecting agent of funds from the churches for the poor in other churches, especially for those in the large church at Jerusalem. When he started out on the second missionary campaign the brethren at Jerusalem laid it upon him that he was to "remember the poor," which thing he was also forced to do.

Of course his plan was formed to embrace every member in a church, but it is not about that that we now speak, but the way he went at the task of raising money as shown in his second letter to the Corinthians, beginning with the eighth chapter. His method might be instructive and helpful to pastors and possibly secretaries today. Indeed many of them do follow him consciously or unconsciously. It is exceedingly important that a collection be started right. A bad beginning will not make a good ending. If we get off on the wrong foot in taking a subscription it will be well nigh impossible to correct the mistake.

Paul started with those who would give it a good send off. It was necessary to give it impetus at the beginning. The Corinthians were a little slow at this part of the work. They were fine at other things but they seem not to have been strong or long on benevolence. They abounded in faith, in utterance, in knowledge, earnestness in love to the preachers, in practically everything else, but they were short on giving. Many a preacher of today comes across a situation like this. Some people are well developed in other particulars, and give the pastor great joy and satisfaction, but about "this grace," as Paul calls the collection, they give him great concern. They stand in sore need of development. Paul didn't start the giving with the slow givers. The pace must be set by somebody else. And so he began up at Philippi, in Macedonia where the response was good and ready. He says of them that "in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," that "beyond their power they gave

of their own accord." In writing to them he says also that they were the only ones who had sent him a contribution and that they did it once and again.

This plan will always give momentum to a great and difficult enterprise. In taking a collection it will not do to start with the penurious brother, or one with small ideas. He may be good at something else, but his place is not to lead a collection. Many an offering has been ruined by starting with the wrong man. Pick your man or woman to pitch the giving to the right key and the others are likely to come to it. In some cases it is necessary for the pastor to pitch it himself if he expects to get the orchestra in full swing with the music of giving. When it is started right we can then do like Paul—make known to others the grace of God which hath been given to those who began the work of giving.

Again, Paul's method of manipulating a collection and developing in Christians the spirit of liberality was to put this in the same class with other Christian graces. Notice how he constantly refers to it as "this grace." It is not in conflict with grace, it is not a thing different from the gospel, it is no strange thing introduced into the preaching in conflict with the gospel of Christ. It is a part of it and belongs to it as necessarily as faith and utterance and knowledge. When any one objects to the mention of money in the pulpit and insists that he wants to hear the gospel, he ought to be taught that the gospel according to Paul and according to Jesus is not complete if it does not include and produce giving. It is the grace of God that gives and it will produce "this grace also" in those who receive it. The spirit of liberality is produced in Christians in the same way as any other gift, by the abundance of the grace of God and by proper instruction.

Paul urges that they abound in this grace also. The soil of Corinth was fertile and productive of many graces as well as of some vices. The apostle would have them developed in proper proportions, in right balance. The graces that abound will become themselves of less worth unless all graces are proportionately developed. It was true here at Corinth, they were running wild, to extravagant lengths on some spiritual gifts when their strength ought to have been put into the development of other neglected graces. They put much store by speaking with tongues, by eloquence and wisdom and knowledge, but they were not developed in giving. Not only was the giving suffering from neglect, but the others were suffering from excess or over emphasis. They were like potatoes—all gone to vine. It was a fine growth, but the fruit of benevolence was lacking. This will inevitably and eventually lead to the undoing of the very graces in which they excel. It would not be hard to find churches today that have suffered in this way, churches run to emotionalism or eloquence in the pulpit or culture in the pew, or musical excess in the choir, while the spirit of benevolence perishes. There must be preserved a symmetrical development or all will suffer.

There is no conflict in Paul's mind between these diverse graces, these manifold fruits of the spirit. They all grow on the same stock, spring from the same root and are nourished by the same sap. They have their origin in God the Father, grow out of Christ Jesus and are kept alive by the same spirit. There may be other developments of the Christian that precede giving, but they do not preclude it; indeed, they ought to produce it. People who abound in other Christian graces show themselves capable and put themselves under obligation to develop the spirit of liberality. We are not to discount it, not to say that is not my sphere or specialty, but to heed the voice of the inspired word, "As ye abound in everything, see that ye abound in this grace also."

### IN THE HOUSE OF JEHOVAH.

They that are planted in the house of the Lord shall flourish in the courts thereof. There has been a nauseating and sinful excess of effort to depreciate the church of Jesus Christ in our day. It has come from two different directions. In one case at least it has originated in a well meaning but sometimes mistaken effort to magnify Christ; in the other it has had its origin in a desire to magnify the brotherhood of all believers. But there is no necessity or justification for glorifying one truth by the destruction or injury of another. Half truths are sometimes great falsehoods. It may be true that joining the church will not save you; it may be true that all Christians by whatever name are one body in Christ; but it does not follow that joining the church is a matter of indifference or even optional, or that it makes no difference to what church one belongs so he is a Christian. One may become a Christian without joining the church and certainly should before he joins the church, but he cannot live a Christian life out of the church, out of fellowship and co-operation with God's people.

The passage of Scripture above cannot be understood in the light of New Testament teaching, without making it refer to the church. The house of the Lord is the household of faith, the family of the redeemed, the body of Christ, the company of those who believe in and worship the Lord Jesus. The New Testament uses several figures of speech to show the union of Christ with his people. Among them are those that speak of them as the temple of God, the body of Christ, the fullness of Him who filleth all in all.

There is the same difference between a Christian in a church and outside as there is between a fruit tree in an enclosed orchard and one by the roadside without protection and care. The one gets cultivation and brings returns, the other is the prey of every stray goat and hungry yearling that passes by. The one is a thing of beauty and a joy forever, the other excites our pity and provokes our indignation. If Christ loved the church and gave Himself for it, if He makes it the fullness of Himself, if He pours Himself without stint or limit into it, if He dwells in it and works through it, then it becomes every Christian to get into right relationship to it, for only thus can he come into full benefit of the life of the risen Christ, the Head of the church. The full tide of the perfect life of our Lord will be found in the body of Christ, for He is head over all things to the church. That is to say, one is not only in right relationship to Jesus by being a member of the church, but only thus is he rightly related to all things, for Christ is head over all things to the church. Nothing is rightly adjusted to a man out of relationship to the church. Everything is at cross purposes; nothing can bring the fullest measure of help or satisfaction. He may survive, he may have a lingering, unsatisfactory, unfruitful existence, but he cannot "flourish."

God never meant that we should live at a poor dying rate. He never meant that we should be content with a mere name to live. He came that we might have life and that we might have it abundantly. There are conditions that must be observed to have a vigorous, thrifty and abounding life. Now one condition is that we be "planted in the house of the Lord." There are some people who are members of the church who have not been planted there. They have been brought in but not planted. They have never taken root. Their real interest and affection are somewhere else. They have never become identified with the church in its purpose and work. The life they live is really outside the church. They have not learned with Paul to say, "To me to live is Christ." They have not learned the secret of saying, "My life is hid with Christ in God, and when He shall be manifested we also shall be manifested with Him in glory. The man who dies to the world will live unto God. A man must in a sense be



fenced off from the world in order to be shut in with Christ. Happy is he who can say, "I have been crucified with Christ and it is no longer I that live but Christ liveth in me and the life that I now live in the flesh I live by the faith of the Son of God."

But this life is not simply a secret transaction between the soul and Christ. It is all of that, but it is more than that. The man who is not willing and purposed openly to identify himself with the church and to honor the church by putting his life into it, into its fellowship and all its work, cannot maintain joyous and unbroken fellowship with the Lord Jesus. On the other hand, one who does put his life and energy into the church, seeking its advancement and finding holy fellowship with God's people will find himself in closer touch with the Lord and coming into a flourishing and abundant life.

#### A FIVE DAYS' COUNTRY TRIP IN CHINA.

By Hendon M. Harris.

On Sunday we baptized fourteen into the membership of the Kaifeng Church and there are a number of others waiting. Before the baptism we had been having special services for three weeks. The attendance was good and interest encouraging. On Saturday the evangelist from Chu Hsien Chen, together with the teacher of our school there, had come up to Kaifeng to present a congratulatory banner because of the recent addition to my family of Hendon M. Harris, Jr. The banner was the gift of students and inquirers at Chu Hsien Chen.

On Tuesday I went back with them into the country and the purpose of this article is to relate my adventures and to show that the work of the missionary is not all humdrum and dry. The first day I rode fifteen miles by donkey, and found that the evangelist had made some repairs on our chapel that were much needed. The boys of our primary school, came in one by one and made profound bows to me by way of congratulation for the birth of my son. At night we opened up the front and preached to a good crowd of listeners. I preached from the topic: "Worshipping God as the Source of Our Being." This is a way of approach that appeals to most Chinese. I quoted the sayings of Confucius, "The princely man pays attention to his origin and having established that, right principles naturally follow, emphasizing that no idol could by any stretch of the imagination be considered as capable of producing man. I proceeded to preach the great doctrine of the Fatherhood and Divine Sovereignty of God. I noticed that the teacher of our primary school, who is not a Christian, moved up to the front seat from the back after this address.

Next morning three evangelists and myself went into the country four miles afoot to visit the village of a man interested in Christianity. One of the evangelists had an accordion and we had the whole village around us in no time. After preaching to them for a time, we were invited to dinner in a room where there were a number of cattle munching contentedly at their straw and bran. It was not a sumptuous feast but kindly hearts had prepared it and we accordingly fell to, eating. After a time one of the evangelists, who is rather inquisitive, asked about the meat, which I had found rather tough.

"What meat is this?"

"It's horse meat."

"What was the matter with it?"

"It took sick and died of chieh cheng."

"Oh, if it died of that it doesn't make any difference," and he commenced eating again as heartily as ever, but I took care to be very busy eating other things, lest I be invited to partake of the diseased horseflesh. After dinner we preached again in the village street and walked back four miles and preached again in Chu Hsien Chen that night. I made a short

talk on "Prayer," and the evangelists preached as well.

While I was in Chu Hsien Chen, robbers attacked a village less than two miles outside the city walls and severely wounded several men and took some off for ransom. The donkeys were also stolen from a house next door, the thief boring a hole through the stable. He was tracked next day, however, the donkeys restored and the thief arrested.

Having had my baggage done up into two bundles, I hired a pole-carrying coolie to take it at a cost of some fifteen cents a distance of fifteen miles over the sandy roads, and I walked along with him. When I reached the district city of Tong Hsu, I found a newly baptized Christian awaiting me outside the west gate. He said: "I was just sitting here waiting for you. I waited for you all day yesterday. Just now I bowed my head and prayed God for you to come and when I lifted my head you were here before me."

While in Tong Hsu I called on the District Magistrate. He was very cordial, asking me to stay with him to supper and having his servants bring in sweetmeats and repeatedly pressing me to drink his wine. But I could not stay, and having informed him of our opening two little schools to the southeast of the city, I took my leave. The same afternoon I hired a wheelbarrow and started for the village of Lieh Chwang nearly ten miles away. The man who was pushing me agreed to do so for 12 cents. I engaged him in conversation.

Coolie—"You saw those other men buying bread, but I did not buy any. I have not had anyone to push for several days now and my family have scarcely had anything to eat."

Foreigner—"How much have you eaten? You do not mean to tell me that you have not been eating at all?"

Coolie—"I have had three pieces of bread in three days. When you pay me I intend to go back home tonight and buy some flour for my old mother to eat. If I ever get a good chance I am certainly going to get another full meal, at least."

We were passing a Chinese soup vendors, and I said: "Here, drink a bowl of this on my account. I cannot have a hungry man pushing me." He swallowed the bowl in short order and said he felt better. I have no doubt the man was telling me the truth. It was twilight when he left me to go back home, nearly fifteen miles, with the glad news that at last he had got money to buy bread for the old mother.

Arriving at Lieh Chwang I was the guest of Mr. Li, and he put me up in his guest room, where I slept in the same room with a horse, a cow, a donkey, a calf, a donkey colt and two Chinese. The Chinese feed their animals during the night and I would wake during the wee sma' hours and hear the cattle chewing away for dear life.

I had the opportunity to do some preaching at Lieh Chwang. One of the most attentive listeners was a blind man. He attracted my attention by his patient listening.

Harris—"How long have you been blind?"

Blind Man—"Since the first year of the Republic (four years ago.)"

Harris—"What made you go blind?"

Blind Man—"Well, my eyes were all red and they were having theatricals. I went to the theatricals and had a (Chinese) doctor to examine my eyes. He took a needle and stuck in the corners of my eyes, and I have not been able to see since."

The teacher of our little school at Lieh Chwang was in full mourning for his mother. That is, he had a headpiece of coarse white cloth and shoes of the same material. We preached on the evils of idolatry and then the teacher, who is not a Christian, told us of his mother's death. He said: "My mother was so she could not use either her arms or legs, but one day a man saw a snake crawling out from under the Temple of the God of Long Life, and all the old women got together and went to the

temple to offer incense and my mother went with them. On her return she said that her limbs no longer pained her. But in less than three days she was a corpse. It is perfectly clear that idolatry is false."

On Saturday I made my way home, a distance of nearly forty miles from Lieh Chwang. The trip was fairly without incident except that two coolies had a fight as to who should push my baggage and who should push me. I had traveled about eighty-six miles in five days, half of which was on foot, preached six times, besides the work of the evangelists. It was late in the afternoon, when on nearing home, I saw two little tow-headed girls running toward me, crying, "Father." It was good for the tired missionary to be home again.

Kaifeng, Honan, China.

#### BAPTIST STUDENTS.

A preacher from another state writes us, requesting that something be done in the interest of Baptist students who attend State institutions of learning. He further complains that in these institutions the Young Men's Christian Association and the Young Woman's Christian Association are doing much to "neutralize the denominational loyalty of Baptists."

It is probable that we should do more than we have heretofore attempted in this regard, and yet when all is said and done, it is well nigh, if not quite impossible, to properly guard the denominational life of our students in secular institutions. When Baptists enter these schools, it is with the distinct understanding that they are neither denominational nor religious. They neither claim to be denominational nor Christian, and usually live pretty well up to their profession.

That these interdenominational organizations are calculated to weaken the denominational tie has been too often demonstrated to necessitate further proof. In the minds of many, they exist for this specific purpose.

In some of the larger schools, the several denominations have accredited representatives to look after their interests. Thus far, this experiment has not been as successful as its friends had hoped.

From time to time, our boards have sent lecturers, but these have given their services largely to our own schools. Other efforts may be put forward in this connection, yet in the very nature of the case, a state institution cannot perform the functions of a denominational school.

The whole question can be satisfactorily solved by Baptist students attending Baptist schools. If one wishes Baptist education, the best, if not the only, place, to obtain it is at a Baptist school. It would probably be well to begin work at the parental end of the line. There are instances where the student must go to state institutions for departmental training that cannot be obtained in our denominational institutions, but this is the exception and not the rule. For regular training, Baptists have schools that offer every advantage that can be given by other schools, with the additional advantage of Baptist atmosphere and training. Why not patronize our own institutions?—Western Recorder.

On July first the interest on bonds of the Baptist Hospital become due. One thousand dollars is needed now. There is enough of unpaid subscriptions due to pay it. If you are one whose pledge has not been paid, will you send it in promptly? If this is not done it will necessitate some of those who have paid going to the bank to borrow money to cover this amount. Surely this ought not to be necessary. If you have not made a subscription, make out your check now and send it to the Baptist Hospital, Jackson, Miss., and designate it for the building fund.



## THE BOOK

### THE RESURRECTION BODY.

Jas. T. Christian, D. D.

But some man will say, How are the dead raised up? and with what body do they come?—I Cor. 15:35.

As to the fact of the resurrection we are not left in doubt, but as to the manner of the resurrection we know but little. Fortunately of the resurrection body we know something for the Scriptures are not altogether silent on that question. It is a question of revelation and not of speculation. We are thankful for any light which is given on this important subject. The story of King Edwin and Paulinus illustrates our feelings on the subject: Paulinus had preached to the Britons, and he bade King Edwin to cast out his idols and worship the Lord, but King Edwin said "not a word."

Rose then a sage old warrior,  
Was five-score winters old,  
Whose beard from chin to girdle  
Like one long snow wreath rolled.

At Yule time, in our chamber,  
We sat in warmth and light,  
While cold and howling round us  
Lies one black land of night.

Athwart the room a sparrow  
Darts from the open door  
Within the happy hearth-light—  
One red flash and no more.

We see it come from darkness,  
And into darkness go;  
So is our life King Edwin—  
Alas that it is so.

But if this pale Paulinus  
Have somewhat more to tell,  
Some news of whence and whither  
And where the soul will dwell,

If on the outer darkness  
The sun of hope may shine,  
He makes the life worth the living;  
I take his God for mine.

If there were only a "sparrow" which "came through the open door," if there was only a flash of light and nothing more, then it would be worth our while to believe this fact of the resurrection of the body. I here indicate some thoughts:

I. There is the certainty of the resurrection of the dead. There are infallible proofs of the resurrection. "To whom he showed himself alive," says Luke, "after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3. This passage is an accumulative one. There is proof of the resurrection; there are proofs; there are many proofs; and there are many infallible proofs. No fact in all history is more thoroughly authenticated than the resurrection of Jesus.

The Scriptures are clear on the subject of a general resurrection. Paul says, "There shall be a resurrection of the dead, both of the just and of the unjust."—Acts 24:15.

II. There is something peculiarly blessed in the resurrection of the righteous dead. The Scriptures are very direct on this question.

Daniel says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel 12:3-4.

Jesus said, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28-29.

In Hebrews 11:35, the promise is "that they might attain a better resurrection." Not a mere resurrection to earthly life, like the children of the women just mentioned, but an everlasting re-awakening to life.

Paul says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:10-11.

These Scriptures all designate that the resurrection is a most desirable thing to attain unto.

III. The body that is raised preserves the identity of the body that was buried. There were to be great changes in the body but the identity were to remain the same. "It was sown a natural body, it was raised a spiritual body."—I Cor. 15:44. There is a very beautiful illustration in nature. "I have heard the resurrection cry in a thousand growing seeds. There are eighty thousand kinds of plants with their millions and millions of seeds; and each seed contains the doctrine of a resurrection and a future life. Each seed has its individuality, and God never mistakes one seed for another. A seed may be wrapped away for a thousand years in the cerements of the Egyptian mummy, but a thousand years cannot hinder its resurrection. God preserves its life and its identity, and when planted gives it a resurrection and gives it its own body. If God thus clothes the grass of the field, will He not clothe you, O man?"

The body of Jesus that was laid in the new tomb of Joseph was the identical body which was raised from the dead. Nothing less would fill the exigencies of the case, and the words of Jesus are absolutely conclusive on the identity of his body.

There are two examples which are absolutely conclusive on this point. The disciples were together discussing the resurrection of Jesus.

"And as they spake, Jesus stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrightened, and supposed they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."—Luke 24:36-44.

It is plain that Jesus particularly offered "proofs" that he was not a mere "spirit," but that he possessed his original body. The next instance is where Jesus appeared after his resurrection to a number of his disciples. Thomas was not present. The other disciples told Thomas, "We have seen the Lord." But Thomas said to them:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Thomas demanded an identical body and nothing less than the identical body would satisfy him. About eight days after Jesus appeared to the disciples and Thomas was present. Then Jesus said:

"Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My

Lord and my God: Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."—John 20:24-29.

It was therefore the identical body of Jesus which was raised from the tomb. There were many points which established his identity.

1. He invited men to handle him.
2. He ate with them.
3. His friends recognized his peculiar gestures. He had a peculiar way in breaking bread and the disciples recognized him by it (Luke 24:35).
4. He shewed them the print of the nails in his hands and feet.

Certainly there is nothing scientifically in the way of the identity of the resurrection body. Sir Edwin Arnold, who could not be regarded as over credulous, has given a very beautiful illustration, and at the same time a scientific statement of the case. He stood before the man in glass bottles, which are now preserved in Bethnal Green Museum, a branch of that at South Kensington. Sir Edwin Arnold said:

"I stood last year in the central aisle of the Health Exposition at South Kensington and observed a graceful young English girl lost in momentary interest over the show-case, which contained in crude form ingredients like those in her fair and beautiful frame. There—exactly measured out, and bottled and labeled—were the constituents of a human body: lime, water, phosphorus, silica, iron, and the other elements which are woven into bone and muscle and blood. As I watched her half-amused, half-incredulous countenance the question came into my mind, Why should it be thought a thing incredible with you that God should raise the dead? God has raised these elements, these coarse ingredients in these glass jars, by the delicate chemistry of nature, and there they are in the peerless beauty, the joyous health, the exquisite capacity, and the lovely human life of that bright maiden, who contemplates with an incredulous smile these materials of her being."

As long as ever God is in control of the universe we can rely implicitly upon His will. There is nothing in the resurrection of the identical body that contradicts one principle of science. But even if the resurrection were contrary to the established laws of the universe, a miracle-working God is above every law, because He is the Creator of all law. Therefore, the objection that the bodies of men become scattered, amounts to nothing. Perhaps the most extreme case that can be cited is that of John Wiclif. "For forty years," says quaint old Fuller, "the corpse of Wiclif had quietly slept in the grave till his body was reduced to bones, and his bones almost to dust. But his enemies took what was left out of the grave, and burnt them to ashes, and cast them into the Swift, a neighboring brook running hard by. Thus this brook hath conveyed his ashes to Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over."

But the body of Wiclif is not lost any more than his doctrine. When the great day of the resurrection of the righteous dead is come, dust to dust and bone to bone, and flesh to flesh will come forth the body of Wiclif to be made like unto the glorious body of the Lord. We believe therefore that the same body that sleeps in the grave will be the body that will come forth at the resurrection.

IV. It shall be a changed body. The identity is not destroyed, but there are wonderful changes which will take place. I am not going beyond revealed facts. The manner of the resurrection and the glory of the resurrection body are mysteries, but the fact that such a body will exist is plainly set forth in the Scriptures. This is the burden of the fifteenth chapter of first Corinthians:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last



trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—Verses 51-53.

It is useless to quote other passages of Scripture to prove that there will be changes in the resurrection body. Tennyson, in his "Idyls of the Kings," under the allegory of Gareth and Lynette, has given a wonderful picture of the resurrection. Gareth is a king's son, who in disguise has served as a scullion in the king's kitchen, until Arthur sends him forth to battle for the liberation of an imprisoned lady, typical of the human soul. He encounters Morning, Noon and Night, the succession of armed warriors who guard the castle. At last he faces death in the form of a dreadful being clad in black armor, with a grinning skull as its crest. This foe he also unhorses, and cleaves the black helmet, only to liberate a smiling and beautiful boy, who pleads that the other champions have persuaded him to don this dreadful disguise of terror. Death faced, overcome, forced to, disclose himself, proves no dreadful specter, but the form of a blooming youth.

#### WHAT IS A BAPTIST CHURCH?

Tessa W. Roddey.

Recently I was supposed to teach a class of young men in a Baptist Sunday School, and as we finished the lesson and were discussing the various points involved, it occurred to me that they seemed rather hazy along some lines, and I decided to ask some questions, and the first question I asked was:

"What is your idea of a Baptist church?"

The answers were tragic in their lack of spirit and perspective.

One said, "It is a place where people are baptized by being immersed."

Another said, "It is a place where nobody but Baptists can take communion."

One very intelligent looking young man said, "It is a church where you can select your own preacher; you don't have to take just anybody that is sent to you, whether you like him or not."

The youngest boy in the class said, "It is a place to go every Sunday to hear a sermon and say the lesson and sing."

One boy answered, "It is a place where you hear the right kind of doctrine."

"What is doctrine?" I asked.

"I don't know," he answered.

One young man said, "It is a place where if you join you can't dance and play cards."

"Why does this church prohibit dancing and card playing?" I asked.

"I don't know, unless they think it is wrong; for some good people in other churches dance and play cards. I know some good people—better than some in our church—who dance, and so I suppose it is just because some of our folks don't want to dance and don't see any use in other folks wanting to."

The young man in the class who seemed to have a fine grasp of things, and whose face denoted thought, had not answered—he seemed to be waiting to hear the others answer. I turned to him and asked, "What is your idea of a Baptist church?"

He looked out the window a while and then turned to me and said, "I consider a Baptist church a recruiting station for the army of the Lord."

I saw that he was educated and a thinker along fine lines, so I asked:

"Please explain to the class just what you mean by a recruiting station, and the application to a church."

Friends, I wish you, all over all states, could have heard his answer—you who belong to Baptist church and are not teaching our young folks anything about the real meaning of the word. I liked his answer so well and think it so applicable to all churches and their needs that I will give it to you as nearly as I can remember it:

"Sin is a common enemy—enemy to all, and an enemy that never loses out—their trenches are long and deep and their guns are thundering over all of us all the time.

"The Christians in this world compose an army that is fighting Sin. There are divisions in all armies. There are regiments—brigades and divisions—and each division has its work—the Baptist church is a part or division of the army—and has its work—fighting sin and winning recruits—and each person reached by a minister or by one of God's workers and made to feel conscious of sin and to repent of sin and to wish Christ in the life, and who joins this church is a recruit for this division of the great army—becomes a soldier of the cross—a member of a church—and not just a member of a church, but a member of a Missionary Baptist church.

Let us consider the word "missionary" a while. You will notice that the word missionary precedes church—we are missionaries when we belong to a Missionary Baptist church, and if we do not believe in and practice missions, we should join another church, we should not remain in a missionary church and hamper the work by setting the wrong example—then if we are members of a Missionary Baptist church we are mission in spirit, we wish others to hear about Christ, to become converted to His work, and this mission idea should be taught first in all churches, and kept uppermost in the minds of all students in the Sunday Schools. If we do not stress missions, we are not doing our duty by the young folks. My work carries me to many towns and churches and I always attend Sunday School, and it is sad to realize the inefficient teaching that is done all over our country. I am amazed at the lack of real knowledge of the first principles of the work that has been manifested by many of the teachers whose classes I have visited—the students seem to get nothing about the lesson and nothing about the Bible and to know nothing about the real underlying spirit of missions on which all the work should be built.

I dare say that you might visit many classes in the State and ask for the idea about the Baptist church and you would get little beyond close communion and immersion. And few of them could give you the Bible authority for those.

I am sure that some superintendents in Sunday Schools do not take the trouble to know what kind or type of teachers they use. One school I visited in a little town in Mississippi I was in a class taught by a child—she was filling some one's place—and she did not know the lesson—and I found later that the pastor and superintendent had placed this child to teach a class while both of them sat on the steps and talked—and I asked if that superintendent ever visited any classes and was informed that he never visited a class and that the Pastor had never visited a class.

I am amazed—if either Pastor or Superintendent felt the interest they should feel each would teach a class or visit a class now and then to try the work being done among the young folks. I hear the superintendent. "Now, I wish to say that I am glad to have been with this class this morning and hope to be here again, but boys get your Bibles and go to studying about missions, as you belong to a missionary church and seem to have no idea of missions."

I will always remember that boy—and wish we had others like him—I do not recall his name, but the Sunday school was in Alabama and he was from Birmingham.

And now just a few questions. Do your Pastor and Superintendent sit on the steps and talk while inefficient and inexperienced teachers fail to teach the boys and girls? Does your pastor visit classes and know the teaching that is being done?

And now, I understand a Baptist Church to be a place where souls are to be saved—where the spirit of missions is uppermost, and where the Pastor is a flaming evangel for souls—not de-

pending on cold, half-educated human reason and intellect for the admission of the Holy Ghost, but is striving to bring about a feeling that will lift higher, will take us out of self, and bring us in touch with the higher feelings.

Why does the Holy Spirit come so often and so effectively when we have listened to some mountain peak speaker—to some high-water-mark orator? It is because we have been lifted above our mediocre human strata and placed for the moment on Higher Ground, and then the Holy Spirit will reach and prevail. O, for men who can lift often to these heights!

And I understand a Baptist Church to be a place where a man of God preaches missions first and effectively—so effectively that every month the clerk of the church can read a report of money for State Missions, money for Home Missions, and money for Foreign Missions; so effectively that there will be money given to the poor, to the sick, to the Orphanage, and to the Ministerial work along all lines.

I feel that there are many so-called recruiting stations for the Army of God that are not getting any recruits, and the reason is very evident—they are not real missionaries.

Our Sunday school teachers are not doing the work we want done when they fail to teach missions. Our Ministers are not doing the work we want done when they fail to preach missions. Our church members everywhere are not doing the work we need done unless they live missions.

Our mission boards are in debt, and why? Because our people do not practice missions; because many of them are not educated to missions, because many of them have not had an example set for them.

#### Education Commission

Aberdeen.

Rev. C. C. Kiser is pastor here and is doing a fine work. Brother A. J. Brown and the pastor were very kind in seeing that we met the people and a splendid offering was the result. W. M. U., with Mrs. G. G. Ray as president, made a large subscription.

Amory.

This church has as pastor Brother R. C. Blalock. The church made only a small offering, but they are in the midst of a great campaign, raising \$10,000 in cash to begin work on a \$20,000 church. Brother Blalock is a hustler.

Sunday afternoon at 3 o'clock we visited the church at Prairie, where Brother C. C. Kiser preaches two Sunday afternoons in each month.

Have also visited Muldon, where some were found with open hearts to the work.

North Mississippi is responding nobly to this great campaign.

Yours for service,

W. E. FARR.

The Mississippi coast towns are getting together to start a campaign for destroying the mosquito. It ought to widen out to include the territory for about 12,000 miles in each direction.

World events grow more startling with each week. Scarcely had the shock of the North sea fight passed when it was announced that Earl Kitchener, the head of the British war department, and his entire staff, had been drowned, the cruiser in which they had taken passage to Russia being sunk by a mine or a torpedo. He was one of the empire's greatest men, having served for near half a century. Another death of world-wide interest was that of Yuan Shi Kai, the president of China. His death removes the cause of the rebellion of the southern provinces and may lead to peace in China, though most events today seem to lead away from peace.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS MARY RATLIFE. Raymond  
College Correspondent.

MISS M. M. LACKEY. Jackson  
Correspondent; Secretary-Treasurer.

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A. H. Longino, F. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School funds, which should be sent to Mrs. W. C. Lowndes, 11 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

**Central Committee Meeting.**

The regular meeting of the Central Committee was held on June 5th. The night before the terrible cyclone struck Jackson and some other places. On account of its blighting influence some members were kept away. Some others could not attend on account of illness. But though the attendance was small we had a fine meeting.

The president, Mrs. Riley, was in the chair. She read some verses from second chapter of Colossians and led in an earnest prayer, remembering those in distress.

Mrs. Aven was requested to act as recording secretary in the absence of Mrs. Enoch.

Minutes of three preceding meetings of the Executive Committee were read and approved. (These minutes gave proceedings of all that had been done since last Central Committee meeting.)

Miss Lackey read her report. It embraced occurrences from time of last meeting, October 8, 1915.

The committee approved of the plan of sending out quarterly apportionments to each society, and commended most highly those societies that have already responded to the letter suggesting apportionments for this present quarter.

The matter of the debt on the Foreign Mission Board was brought up by the reading of a communication from Miss Mallory urging the W. M. U. of the State to have a part in this great undertaking, and suggesting some plans for carrying out same.

The subject was very thoroughly discussed. Mrs. I. P. Trotter told most enthusiastically how she had the evening before secured from her society in Grenada the sum of \$100 on this debt. The women gave gladly and freely.

Miss Lackey expressed sympathy in the move toward paying off the debt, but urged that it should be made clear to our women that this would be a "love gift," and no part whatever of our regular apportionment.

Our president insisted that not only this matter be made perfectly clear, but that all business undertaken by the Central Committee should be fully understood by the entire sisterhood; that we as members of the committee should most carefully guard against leaving false impressions as to the work undertaken by the committee; for thereby we sometimes injure the very cause we hope to advance.

Her remarks were considered wise and timely. After some further discussion, it was moved and carried that the secretary, with the assistance of Messames Riley and Trotter, formulate a letter of explanation and send a copy to each society. With letter, copies of Miss Mallory's "Suggested Program for Debt Raising Canvass," and Miss Mallory's and Dr. Love's tract be sent. Copies of same be placed in The Baptist Record.

As members on the commissions, to report at next Southern Baptist Convention, Mrs. A. H. Longino was placed on "Circle Plan." Mrs.

Jefferson Kent on "Mission Study." Mrs. A. J. Aven was appointed on program committee. Miss Traylor read a very interesting report of her six months' service.

Closing prayer by Mrs. Trotter.

M. M. LACKEY.

—O—

Jackson, Miss., June 10, 1916.

My Dear Sisters:

This letter is sent to one of your officers, but it is intended for each sister, not only in your society, but in your church. Some days ago I sent you a letter giving your suggested apportionment for this quarter. I am coming now to tell you of a "love gift" the Baptist women of the South are making to our Master this quarter. It is no part of our regular apportionment. It is not even urged upon anyone. But each one of us is to be allowed the opportunity of taking part in this great love gift. It is the raising of the debt on our Foreign Mission Board during the next sixty days. Campaign to close July 22.

I am sure you will want a part in this great work. So I am enclosing some suggestions of our Miss Mallory, which if carried out will help us greatly in raising the amount. I am also enclosing a tract gotten up by Dr. Love and Miss Mallory which each of us will read with enthusiasm and gratitude.

I believe it will be well worth our while to carry out the program suggested by Miss Mallory even if one dollar is not collected for the fund. But I am convinced that many dollars will flow into His treasury as a result of the observance of this program, and the campaign preceding it.

All contributions for this object must reach Dr. Lawrence not later than July 20th, marked "For Debt."

Beloved, you and I will do our best because we love Him.

Earnestly and affectionately,

Your Secretary,

M. M. LACKEY.

—O—

**Suggested Program for the Debt Raising Canvass.**

Note: The following program is suggested for use by Women's Missionary Societies, Y. W. A's, G. A's and R. A's before the canvass of their entire membership is made on behalf of the debt raising campaign of the Foreign Mission Board. The Sunbeam leaders will know how to adapt it for their hands. As early a date as possible is recommended for the canvass. Each organization will know best how to make the canvass of its membership but the following program is given in the belief that if a prayer service precedes the canvass a deeper impression will be made. It may also be helpful to send the canvassers forth two and two each one wearing the Jubilate white robe and have them bring in their reports as quickly as possible. The following suggestions may be helpful:

- (1) Face the task with the victory assured by faith.
- (2) Give weekly publicity to it.
- (3) Urge a systematic canvass of your membership.
- (4) Have faith to solicit large gifts from many.
- (5) Take as a minimum ideal:
  - (a) Every W. M. S. to average \$1.00 per member.
  - (b) Every Y. W. A. to average 75 cents per member.
  - (c) Every G. A. and R. A. to average 50 cents per member.
  - (d) Every Sunbeam Band to average 25 cents per member.
  - (6) In working toward this minimum ideal do not let a large gift from one or more members have undue weight in making the desired average.

**PROGRAM.**

Hymn—"Come Thou Fount of Every Blessing."  
Prayer by President or Leader.

Scripture—Exodus 35:21-29; Nehemiah 4:17-23; Psalm 20.

Hymn—"Savior, Like a Shepherd Lead Us."

Prayer of Thanksgiving for the Privilege of Stewardship.

Scripture—II Kings 4:1-7; Luke 7:36-50.

Prayer for Many Loving Alabaster Gifts.

Reading of Tract—Willing Hearted Giving.

Plans for Canvass.

Hymn—"Jesus Paid It All."

—O—

**Our W. M. U. Meeting—Continued.**

Another great hour of our W. M. U. meeting in Asheville was that one devoted to our Training School.

Mrs. George B. Eager presented the report. It appears on this page. Please read it before your society.

Mrs. McLure spoke to the report. If possible, she grows more and more into the hearts and lives of the W. M. U. Her whole great soul is longing for the fruition of her hopes—the enlarged Training School—not from any desire for earthly ambition realized, but that the young women of the Southland called to do the Lord's work who are clamoring for proper preparation, may find a place to secure it.

Following her address came the enactment of the pageant, "Lifting the Sky-Line." It was prepared by Miss Willie Jean Stewart, one of the "girls," and was given by a number of them; some, still students there, and some who are tee was held on June 6th, the night before the Traylor took part.

All who witnessed it were thrilled with the possibilities of what will come to us and through us from "lifting the sky-line."

We in this State had received our apportionment for the school and for other things this quarter before the convention. Nothing more will be added to our apportionment for this year, but we urge that each society see to it that her part comes up before the close of the quarter. Next week will be given an account of the mountain schools' exhibits. And some random notes concerning several matters connected with the great meeting.

—O—

**Training School Commencement.**

The ninth annual commencement of the Baptist Woman's Missionary Union Training School was held on Monday evening, May 29th. In spite of the severe electrical storm that swept over the city at nightfall, a goodly number of people braved the elements and gathered at the Broadway church to witness the exercises, closing the year's work. Friends from every state in the South were present to bid godspeed to the graduates. Miss Margaret Buchanan, corresponding secretary of the W. M. U. of Tennessee, was an especially honored guest.

Headed by Mrs. Maud R. McLure, principal of the school, and Miss Ethel Winfield, holding aloft the banner, the students entered carrying the classic daisy chain and singing the processional from the "Pageant of Darkness and Light." The invocation was pronounced by Dr. W. W. Landrum. Dr. C. S. Gardiner, of the Seminary, presided and distributed the diplomas and certificates. Dr. W. O. Carver, of the Seminary, delivered the principal address of the evening on "The Creed of a Christian Worker."

The Sunday School Normal diplomas were presented by Mr. L. P. Leavell, of Nashville, representing that board.

"Evening Song" and the beautiful Jubilee chorus, "Hark, Hark, My Soul," were sung by the school, the sweet clear voices of Miss Sarah Frances Fulgham, of Macon, Georgia, leading. The chant of prayer and blessing sung by the juniors to the seniors, brought tears to many eyes.



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DEACON NATHANIEL P. HOUSE.

The "great white plague" laid its withering hand upon N. P. House and from its blighting effect this man of God was translated from the illness of earth to the health of heaven in the early morning hours of April 8th, 1916, at Mineral Wells, Miss.

Deacon House was born near Thysatira, Miss., on the 24th of September, 1852.

At a very early age he united with the Methodist church and was subsequently elected a member of the board of stewards of that church. His ecclesiastical views underwent a change and he left this communion in the year 1883 to unite with the Mount Zion Baptist church in Tate county. His fitness for the responsible office of deacon was soon manifested to this church and he was inducted into the deaconate in 1890. In 1908 he united with the church at Olive Branch, Miss., from which place he was buried April 9th.

It was the writer's good fortune to know this rare character for many years and to enjoy an intimate acquaintance with him, having twice been his pastor. All the traits of a noble man blended in him. He was honest, industrious, truthful and transparently sincere. He was zealous for his church, loyal to his friends and unwavering in his support of his pastor. He used the office of a deacon well and was faithful in all his obligations.

The great concourse that gathered at the funeral attested the esteem in which he was held by his many friends. At the conclusion of the religious exercises the body was taken in charge by the Woodmen of the World, of which order he was an honored member and buried with the honors of the order.

This sterling character will be missed by his church and community, but by none more than the writer, who had for him an affectionate regard. The world is sadder because he is gone. May he live still in the

character of his manly sons. God's great grace be upon his noble consort.  
N. W. P. BACON.

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He limits not the powers we may possess,

But gives His rich promise to always bless,

That His Father shall be glorified if we in Him live,

Letting His words abide in us and He will always give,

To us though poor and weak and often tried,

"Ask what ye will—in me abide."

He limits not the powers we may possess,

But gives His rich promise to always bless,

That His Father shall be glorified if we in Him live.

Letting His words abide in Him and He will always give,

To us though poor and weak and often tried,

"Ask what ye will—in me abide."

—WM. N. McLEMORE.

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### WHAT IS A CHURCH?

It seems to me that a church is a recruiting station for the army of the Lord—for the good—to fight against sin, evil, wickedness, weakness and criminal tendencies.

It also seems to me that this world would be a very unsafe place to try to do business in if there were no churches.

The church means safety, surety, certainty, right, purity, truth, chastity, loving, harmony, and all these taken together mean Christianity.

It seems to me that Christianity is the broadest term in the language. There seems to me to be no other term or idea that holds so much as the term or idea expressed in the one word "Christianity." I feel like spelling the whole word in capitals.

Why do some cities seem to neglect the idea of Christianity. Why do some states seem to neglect this idea? Why do some families seem to neglect this idea? Strange to me is the attitude of the majority towards the idea involved in the word Christianity.

I use the word "seems" advisedly, as we see others "thru a glass darkly", and see many times appearances have been deceptive. One widow who lived in a small town was criticized for dressing her girls with taste and care and in elegant material, when she could not pay her tuition bills or grocery bills or her church tenth—and she did not know how severely her neighbors were criticising her and her girls. One day two of the most gossip of the neighbors ran into her home from a rain—entering very abruptly, and the lady had them go right into her room to the fire to dry off the dampness, and they saw a box of clothes on the bed, and the widow explained that the box had just come by express, and that it contained clothes for the girls that had been sent by their fathers' people who kept them in clothes. Many things were explained, and the two ladies were sore ashamed that they had gossiped and criticised. So, I hesitate to judge, but it seems to me that the idea of Christianity is not as steadfastly maintained in the towns and cities and families as it should be.

Recently three fine men have talked in a certain city about things pertaining to the building up of the kingdom of God—and there were few at the church—and many at the picture shows and dances and skating rink.

People who would be angry if accused of not living up to the high ideals of citizenship, attended a dance while a well known man of God preached as fine a sermon as was ever heard in a church near by.

There are parents who call themselves intelligent and careful and prudent caretakers for the bodies, minds and souls of their families who will permit the children to go to shows instead of to prayer meeting.

There are mothers who would be very angry if told that they were not keeping the home environment of their children up to even the lowest standards, and yet permitting card games on Sunday. What is wrong with these folks? It seems to me

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that the idea of Christianity is so easy to understand. It seems to me that the character of the children should be the parents' first consideration. It seems to me that a parent is not character building when permitting children to neglect prayer meeting and church and all the fine things put on by the churches for the upbuilding of man and community. To raise a child is to build a character, to form an intellect, to develop a mind, to evolve a soul, and to advance a spirit.

Parents should see to this first and let worldly amusements alone if they conflict with soul evolution or spiritual advancement.

Yet, it seems to me that many parents emphasize the worldly amusements and neglect all that pertains to the development of the highest part of the child.

The life of a little child is very rich in promise. The heart of a little child is very rich in all good things, but the life and heart can be easily contaminated with low things, and the lowest emotions can be appealed to so often and so strongly as to make them take dominance for the time over the higher feelings.

2. A very fine minister said here recently that from ten to sixteen is the hero age for children; take a boy between those ages and allow him to become saturated with the lives of bandits, brigands, cowboys, doings of the wild western men and boys, and of the slum characters of the large cities, etc., in the fiction that is kept on nearly every newsstand and is so easily gotten by our boys and girls, and he will allow his ideals to sink to the lowest—bank robbing, train-robbing, wild doings of all sorts; and he will be a long time outgrowing these low thoughts and dreams.

Give a boy the lives of great men and allow him to hear the lives of these men discussed, and discuss them before him in a way to give him enthusiasm for the greatness involved in the results of the man's life rather than the mere living of it; allow him to get a vision of things done, and this will enlarge his capacity for thinking and believing and doing.

One boy who has been a life long friend of mine was so capable and fine when we were school children together, when he was seven on till he was sixteen, and his intellect was as fine as any I have ever known, but his parents gave him nothing at home. His mother allowed herself to be a drudge, no more, no less. She was a capable drudge. His father was a drinker of strong drink, a player of games, a wild man in whose mind were no high ideals of citizenship, and in whose heart were no tender thoughts or dreams, apparently, as out of his life came nothing to show any fine thoughts or ideas.

This boy grew to manhood under these conditions; as far as his mother was able to get on the way to his development was to say "Behave, Billie," and to repeat this over and over until it sounded like some sort of gibberish. She fed his body well—too well—as he usually complained of being achy. She clothed him carefully and neatly. But the best part of him she neglected criminally.

He married a sweet, but weak, girl who was willing to do more than her share of the maintenance of the family. He has held many fine positions, gained through his intelligence—and inevitably lost them through his failure to measure up to the standards of business and of citizenship. They have a family of lovely children and the wife's nerves are wrecked, and the husband's mor-

als are gone. All this because the parents of the fine, intelligent boy could give him no more than a well fed body and a well clothed body, and the fine mind had to be lost. The splendid intellect warped, and the moral nature died for lack of food on which to grow. Parents, it seems so strange to me that you will neglect all the finer part of the children, while struggling to feed and

clothe the body. Let us reason together about this, and see where the trouble lies.

I am sure you do not wish the boys and girls to grow up with no morality; and I am sure you do not wish them to grow up with stunted ideals and low ambitions, and I am sure you would wish them to be cit-

## Schools and Colleges

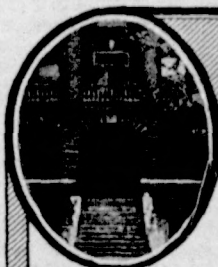


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izens in the highest meaning of the word.

The churches in the place in which you live are the recruiting stations for right doers and correct livers—many get connected with churches who fall very far short of right doing and right living, but this fact should not cause you to doubt the efficacy of the church to promote all things that are right, all things that are true, all things that are chaste, all things that are safe, and sure and pure.

The church stands for nothing low or evil; the church makes no compromises with low ideals and low ambitions; it has no place for them except as some people take hold of the church as a help against these things, and are slow, sometimes to be set right. The church is a safe place to go—you will hear only things worth hearing in a church—you will see only things worth seeing in a church, and if you listen to the ministers who, Sabbath after Sabbath, stand and teach God's Word, you will be helped and strengthened and placed each Sunday on a little higher plane than before. Then why not give the time you are now giving to lesser things to the churches?

A picture show in a town is there to make money for one man or one family. That man has no ideals and no ambitions other than to make his show a success in a business way, and he cares no more for your son than for the son of some criminal—has no more regard for your son than for another, as his money is all that is desired. Picture shows run for money only. Like like picture shows, and think they could be made one of the greatest factors in education. I learned more about the Panama Canal from seeing it in moving pictures than from all the articles I have ever read of it. I learned more about the care of animals in a zoo from moving pictures giving reels showing the care of them, methods of feeding and training, and the care of the places where they are kept, etc. Also I learned more of geology from pictures of great stones, craters of volcanoes, and all the latest discoveries along that line.

So it is a fact that school children will learn more history from pictures of Lee, Washington, Sheridan, etc., than from the closely printed page. I advocate picture shows, but do not allow them to conflict with church services, and especially do not permit the children to attend a show on the night for prayer meeting. The children should understand, without having to be told or argued with or scolded, that prayer meeting night is sacred to prayer meeting. No shows, no skating rink, no dances, no form of amusement is to interfere with the weekly prayer meeting.

The church stands for the up-building of the community along the highest and best lines, and for the building of the very highest ideals of citizenship. Yet so many will neglect the church—everything will receive attention before the church—lodge, club, show, commercial meetings, anything—just anything to get an excuse to keep away from the church.

The services at the church should not be interfered with by allowing any club or lodge or society or or-

ganization to meet on a night when there is anything to do at the church.

Let us as right-minded citizens give the church our first and best. Let us realize that the church stands for more than any other thing in this world—it fills deeper needs and longer needs than any other thing that could be organized and let us support the church in every way by attending every service, and by giving whatever of money we have to give to its various channels of usefulness.

TESSA WILLINGHAM RODDEY.  
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#### EUPORA.

We had Brother J. L. Phelps, of Canton, with us a few days to preach especially to the church. He preaches Baptist doctrine and supports it with the Scripture. He preaches very strong doctrine in a sweet-spirited way and no one can become offended at it.

Those who came were much strengthened in faith and love. Brother Phelps exemplifies Christ above all things.

Our work here is moving along nicely.  
Yours,  
H. J. McCOOL.

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### THE SAINTS' FINAL HOME.

Many speculative ideas as to where heaven is, and where the final home of the redeemed of the Lord will be are in vogue now, and has been in the past ages. From early teaching and from natural untutored conception, this scribe had in his own mind fixed heaven somewhere in the universe very far away and very high. Even in his preaching would refer to it as beyond the starry regions. Such vague ideas expressed by teachers only tend to mystify and confuse, robbing the simple of greatly needed light and information. There is no ground for controversy on this subject if the Bible is permitted to elucidate itself. God's promises to His people that this earth, this land should be their possession forever, and to be an everlasting inheritance is reiterated over and over again, commencing with Abraham in Canaan and ending with John on Patmos. The phrases, "everlasting" and "forever" admit of no break or end. God gave to Abraham and his seed the land of Canaan as a possession forever. See Gen. 13:14-15; 17:8; II Chron. 20:7; Ps. 37:9, 11, 18, 29; Pro. 2:21. The promise to Abraham and his seed include the redeemed of all ages. But before this earth is a suitable home for the redeemed, quite an evolution is necessary, but God has promised the needed preparations shall be made. Sin, the sinner, the wicked and the transgressors are to be destroyed from this earth so completely that their place cannot be found. All the wicked will be destroyed. Ps. 145: 20; Mal. 4:1. "For yet a little while and the wicked shall not be." Ps. 37:10, 20, 36, 38; Job 20:5, 9; Pro. 2:22; II Thes. 1:8-9. Everything that is in any way the outcroppings of sin will be destroyed or cease to thrive or exist. Thorns and thistles will cease to be a product of the earth. A complete renovation as by fire will sweep the earth, but God's people will find a haven of security until the conflagration is past and the "small still voice" call them to come forth. In order for it to be a home of bliss and joy forever, Christ must dwell with them which He has promised to do. Nearly four thousand years ago, Job preached the resurrection and prophesied the return of Christ to the earth. He said, "For I know that my Redeemer liveth, and that He shall stand at the latter day on the earth." Job 19:25-27. Jesus assured His disciples of His return. "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." Jno. 14:3. Angels at the ascension declared His return to earth. Acts 1:11; Matt. 24:30-31; Rev. 1:7. The great city, the new Jerusalem together with the tabernacle is to come down from God out of heaven and be established with men. Rev. 21:2-5. The kings of the earth are to bring their glory and honor into that city and the nations of them that are saved are to walk in the light of that city. Rev. 21:24. The last words of the Savior to John was, "Surely I come quickly. Amen." Rev. 22:20. All the incidents and transactions here enumerated were here on this earth and every expression as to the Savior's rejoining his people is that of



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"returning" or "coming," thus identifying the earth with that contemplated phenomenon. It makes the heart thrill with rapture to be assured that the time for the Savior's return to earth is so near. The old mythical uncertainties as to where, robs the soul of its richest satisfaction. The assurance of returning, instead of going we know not where, is a source of much comfort to the humble, waiting and watching child of God.

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## NEWS IN THE CIRCLE

MARTIN BALL

Rev. J. G. Hughes has resigned the pastorate at Rome, Ga., and will return to his native land—New Zealand. His work has been much blessed at Rome.

Evangelist Ed Williams, of Texas, is now at Paragould, Ark., having what he calls a "glorious hard time." There were 10 additions in the meeting at Helena, Ark.

Pastor J. W. Vesey has resigned the First church, Arcadia, Fla., and accepted the care of the Woodlawn church, Jacksonville. He has been eminently successful at Arcadia.

Pastor R. E. Eddleman, of Shelby, now has with him at Rosedale, Evangelist T. O. Reese, in a fine meeting. W. B. Scholfield is in charge of the music. We look for great results.

Home Board Evangelist H. W. Holcomb recently closed a splendid meeting at E. Dorado, Ark. There were forty-five additions to the church. Gospel singer M. J. Babbitt conducted the music.

Evangelist E. V. Lamb, of St. Louis, Mo., has just closed a gracious revival with the Beach street church, Texarkana, Ark. J. P. Stone is the aggressive pastor. Sixty were added to the church.

Rev. C. F. Huffhines, of Texas, a recent graduate of the Seminary, has been called to the pastorate of the church at Nicholasville, Ky. He is said to be a fine student and a fluent speaker.

Evangelist J. W. Beagle has just closed a fine meeting at Broadhead, Ky. Rev. A. E. Pike, pastor. There were twenty-five additions—twenty-four by baptism. Seventeen men—eight heads of families.

The Home Mission Board recently met in the First church, Atlanta, Ga., and laid out its work for another year. The appropriations were held well within the amount suggested by the convention at Asheville, \$438,000.

Rev. T. W. Chambliss has resigned the First church, Wilson, N. C., to take effect August 1. His future plans have not been announced. The North Carolina brethren are anxious for him to remain in the State.

Home Board Evangelist F. D. King recently closed a meeting at Roxboro, N. C. There were thirty-six additions to the church—twenty-three by baptism. E. L. Wolslagel led the music. D. F. Putnam is the pastor.

Pastor-Evangelist J. B. Leavell, of Oxford, recently aided his brother, Roland Q. Leavell, in a fine meeting at New Castle, Ky. There were over 110 conversions. A tent was used to accommodate the great throngs of people.

Pastor R. W. Thlot has resigned at Newbern, N. C., and will enter the evangelistic work for which he has special gifts. He will have R.

W. Rowe with him as musical director, who is said to be a fine personal worker.

The Delta section was well represented at Asheville. In fact we are much encouraged by the recent recruits. This scribe was sent to the convention by five business men of Clarksdale, not connected with the Baptist church.

Virginia Baptists have set as their standard for the Foreign Mission Board debt, \$27,500. Be careful, brethren, and don't let this debt cut into the regular contributions to the board. Think of our experience with the Judson Centennial fund.

Evangelist Jno. W. Ham has just closed a great meeting with the Spurgeon Memorial church, Norfolk, Va., in which eighty-five united with the church, and many others joined other churches in the city. Pastor B. Lacey Hoge is happy.

It is announced that Dr. O. F. Gregory, one of the secretaries of the Southern Baptist Convention, is preparing a "History of Maryland Baptists." It will be published by the State Mission Board of Maryland. The book will be ready for delivery about November 1.

Dr. J. W. Porter, pastor of the First church, Lexington, Ky., and editor of the Western Recorder, is this week conducting a meeting at Lula. No one acquainted with Dr. Porter has any doubt as to the kind of preaching the saints will have.

Dr. Geo. W. McDaniel, of the First church, Richmond, Va., guarantees \$10,000 on the debt of the Foreign Mission Board, in case the entire amount is raised. It begins to look like the debt will be lifted. But some of the large churches ought to loosen up a little!

We are much pained to learn of the low state of health of Brother F. S. Leavell, of Oxford. He is a brother of Dr. R. M. Leavell, and father of W. N. Leavell, now in the Louisville Seminary. One of the teachers in the Sunday School and prominent worker in the church.

When a church invites an evangelist to assist the pastor in conducting a meeting, is it generally understood that the entire family of the evangelist is invited, and are to be entertained by the church? Think about that a little. A brother asks us this question, and we pass it on.

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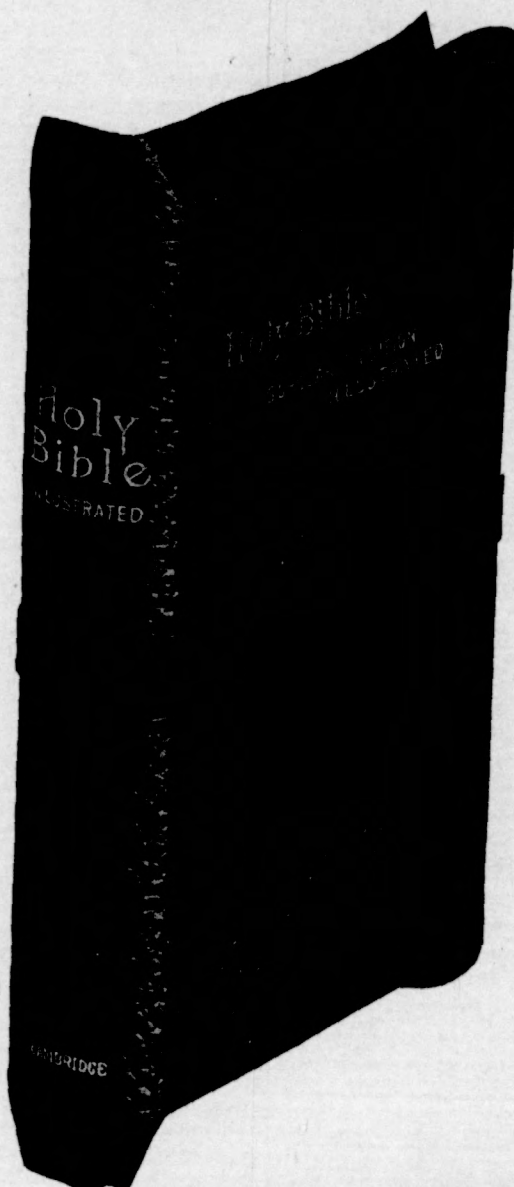
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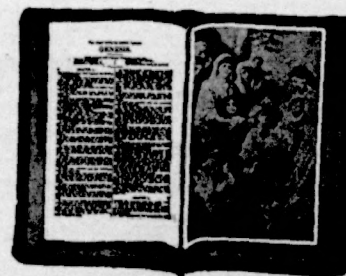
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"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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## B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

### B. Y. P. U. INSTITUTE AT LAUREL

For a period of six days, from May 7th to May 12th, the Baptist Young People's Unions of the Baptist churches of Laurel have had jointly the privileges and benefits of a very thorough B. Y. P. U. Institute under the direction of Brother Arthur Flake and Brother W. E. Holcomb. The institute work was planned by the local unions at the suggestion of Brother Holcomb because of the rare opportunity to secure the services of Brother Flake for the work.

From the first meeting more than one hundred and fifty young people have been enlisted in the actual study classes of the senior and junior work of the B. Y. P. U. and the entire course of study has been conducted on the high plane of teaching the truth and practical methods for the development of young Christians and holding up high the place of the B. Y. P. U. in the church. The purpose of the B. Y. P. U. and the plan of the B. Y. P. U. have been made clear to a great working force of the young Christians in each church, and the result of the work is a great number of young Christians interested and instructed in the training service of the church and filled with a spirit of unselfishness and a zeal to grow in the knowledge of the truth and into a large field of service in the church and in the kingdom of our Lord.

By reason of this great work the unions of the city do here and now present this memorial as a testimony of their appreciation of this great blessing and of their love for Christ and his efficient workers interested in young Christians:

First, we are deeply grateful for the services of our teachers and leaders, Brother Flake and Brother Holcomb. We recognize the efficiency of these men in the work and we are glad it is ours to have had their touch, their help, and their inspiration. We shall try to gather for ourselves the unselfish spirit and devotion they have in the work and aspire to fill a large place in the field of Christian endeavor. We pray for them as they go from us.

Second, we appreciate the presence and the prayers of the pastors of our churches during this week of work and their interest in the young Christians, and shall recognize them as shepherds who are able to direct us to pastures green and to lead us in the way of the perfect One.

Third, we acknowledge with grateful hearts the gracious work of the women of our churches to provide the refreshing lunches each evening that made it possible for us to give a longer time to the study and to bring us together for "pleasant things" at the social hour. This work we acknowledge but we cannot repay except as we shall grow to be efficient workers and go out to gather sheaves for the Master.

### THE B. Y. P. U. AND THE PREACHING SERVICE.

Our motto, "We study that we may serve," is sometimes in danger of being forgotten. Instead, it is altogether possible for the unexpressed motto to be, "We meet that we may carry out a program."

Nothing is more vitally necessary than that the B. Y. P. U. should stand for something more than the mere perpetuation of its own existence. The maintenance of the organization is not a sufficient end, and will not permanently furnish a sufficient motive power for sustained, successful work.

What may the B. Y. P. U. do in the interest of the work of the church other than its own? Some pastor replies at once, "Let them attend the preaching service." Yes, that is good, and as many a grateful pastor knows, because of the fact that an hour before the preaching hour a goodly number of young people were assembled, his evening congregation has been materially enlarged. Yet this is not sufficient as a form of service to hold young people. Many would likely go to preaching if there were no B. Y. P. U. Attendance on preaching, as important as that is, does not furnish them with an avenue of expression for the impulses they have received in their training work.

Instead of attending the preaching service, why not once a quarter have them conduct that service? During the quarter twelve or thirteen programs will have been rendered, in which the devotional, doctrinal, Bible study, and missionary topics will have been studied. Two weeks before the close of the quarter assign one of these topics to each of the twelve most capable workers, asking that a three-minute outline of the subject be given. If there are not enough workers, select as many topics as speakers that can be depended upon. Announce the service (by pre-arrangement with the pastor) sufficiently in advance for full advertisement. On the afternoon of the evening on which the program is to be rendered, let all the speakers meet together for rehearsal, to be sure that none of the talks or papers are too long. Arrange for the music, the entire B. Y. P. U. occupying the platform and leading the song and prayer service. A few words from the president, a summary from the secretary, and an appeal on behalf of the work from the pastor, may well be included, if brevity is guaranteed.

Such a service will serve to tie the B. Y. P. U. on to the preaching service, and will be a wonderful stimulus to the young people. Try it.

For what does the B. Y. P. U. stand? The question is frequently asked, and can best be answered in the words of the "Object," as adopted in 1891:



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Will your ginning plant be ready when the cotton fields are white?

Have you ordered that brand new 1916 MUNGER SYSTEM OUTFIT which will make you the most up-to-date ginner in your field? Or,

Have you prepared to hold and increase your trade, and to protect yourself against leaks and losses by tuning up your old plant with CONTINENTAL ginning machinery wherever needed?

If you have delayed acting in this important matter until now, we are READY to serve you promptly, but it is not wise to wait any longer—time is short. Get in touch at once with nearest CONTINENTAL sales office

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### SALES OFFICES:

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### OLD FOLKS SAVED FROM SUFFERING

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says, "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes, "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and upbuilding, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

## RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

## Constipation Is No Trifle

We Often Discuss Constipation as a Trifle—  
Something That Will Correct Itself.  
Not So. Ask Your Doctor

Constipation clogs the body and poisons the blood stream with uric acid, resulting in rheumatism and other serious complications.

The condition which the doctor calls Auto-intoxication (self-poison) is reflected in a sallow complexion, mental dullness, bodily fatigue, and loss of vigor.

JACOBS' LIVER SALT is a rational and accepted treatment of all congested and hepatic disorders, and is entirely free from Calomel and other drastic drugs. Cooling and soothing to the stomach and bowels.

Taken a short time before breakfast establishes regular movements of the stomach, producing a vigorous, physical and mental condition. Price 25c and 50c at druggists, or sent direct by the makers, Jacobs Pharmacy, Atlanta.

## FRECKLES

Now Is the Time to Get Rid of  
These Ugly Spots

There's no sorer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these ugly spots.

Simply get a ounce of ointment—double strength—from your druggist, and apply a little of it night and morning, and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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### CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected, may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? The only that which has been tried and proclaimed efficient by others. Plaquation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

## CHURCH BELLS SCHOOL

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The unification of Baptist young people.

Their increased spirituality.

Their stimulation in Christian service.

Their education in Scripture knowledge.

Their instruction in Baptist history and doctrine.

Their enlistment in missionary activity through existing denominational organizations.

Brother pastor, if you have not already done so, make these six points the "heads" of your sermon some morning or evening before long, using II Tim. 2:15 as a starting point.

With the close of the quarter we are hoping to publish the longest list of A-1 Sunday Schools and B. Y. P. U.'s since the work was begun. Remember, your having qualified as A-1 last year or last quarter is no sufficient warrant for your being placed upon the A-1 list this quarter. If the standard is to mean anything, it is absolutely necessary that the list be revised each quarter. By all means submit your report in time for the publication of the award by the second Sunday in July.

### Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Mrs. Newlywed (in tears)—"I just don't care! I'm going to give up housekeeping!"

Her Dearest Friend—"What! When you took a special course at college in domestic science!"

Mrs. Newlywed (sobbing)—"I—I know, but—but I can't find a butcher that did!"—Exchange.

### THE SOUTHERN BAPTIST HOSPITAL CONFERENCE.

The second annual conference of hospital workers, representing the Baptist hospitals in the boundaries of the Southern Baptist Convention, met Thursday, May 18, 1916, in Asheville, N. C.

The meeting was called to order by the president, D. R. Pevoto, in the banquet hall of the Battery Park Hotel, where a luncheon was served. The following representatives were present: D. R. Pevoto, superintendent Houston Baptist Sanitarium; Louis J. Bristow, superintendent of South Carolina Baptist Hospital; J. M. Long, superintendent Georgia Baptist Hospital; W. A. McComb, field secretary Tri-State Baptist Hospital, Memphis, Tenn.; J. L. Gross, R. E. Burt, Houston Baptist Sanitarium, and J. M. Dawson and F. S. Grawner, representing the Baptist hospital now in course of erection at Waco, Texas.

There was an informal discussion upon the following topics, "How to Get the Most Out of These Conferences," "The Best Way to Advertise Our Baptist Hospitals," "Where a New Building is to Be Erected, Should the Superintendent Be Elected Before or After the Building is Erected," and "What is the Most Desirable Style of Hospital Building?"

## Remedy Prescribed by Many Doctors

### Compound of Simple Laxative Herbs Proves Most Efficient.

Dr. W. A. Evans, writing for the Chicago Tribune, makes the assertion that practically everyone, at some time or other, suffers from constipation. This applies regardless of age or condition in life.

The congestion of stomach waste in the bowels is evidenced in various ways; bloat, eructation of foul stomach gases, sick headache, languor, all indicate constipation, and call for prompt attention, not only to relieve the present discomfort but also to avoid possible disease that follows neglect of this important function.

Harsh cathartics and violent purgatives should not be employed as these afford only temporary relief, while they serve to shock the entire system. A mild laxative such as Dr. Caldwell's Syrup Pepsin, is far preferable and is now the remedy generally used and prescribed by many doctors. It is free from opiate or narcotic drugs, acts easily and pleasantly, without griping or other pain and is a safe, effective family remedy.

Mr. Chas. Schell, 132 Church St., Grenada, Miss., writes that he found



MR. CHAS. SCHELL

relief, himself by using Dr. Caldwell's Syrup Pepsin and now keeps it on hand for family use. A bottle of Dr. Caldwell's Syrup Pepsin should have a place in every family medicine chest. A trial bottle can be obtained free of charge, by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Illinois.

The meeting was most enjoyable and profitable to all present, and proved a real inspiration to those who are charged with the responsibility of administering the affairs of our hospitals.

D. R. Pevoto, Houston, Texas, was elected president and J. M. Long, Atlanta, Ga., secretary.

The conference adjourned to meet May, 1917, at New Orleans, La.  
J. M. LONG, Secretary.

## The World's Most Popular Song Books

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### New Evangel

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Published in 1913

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

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